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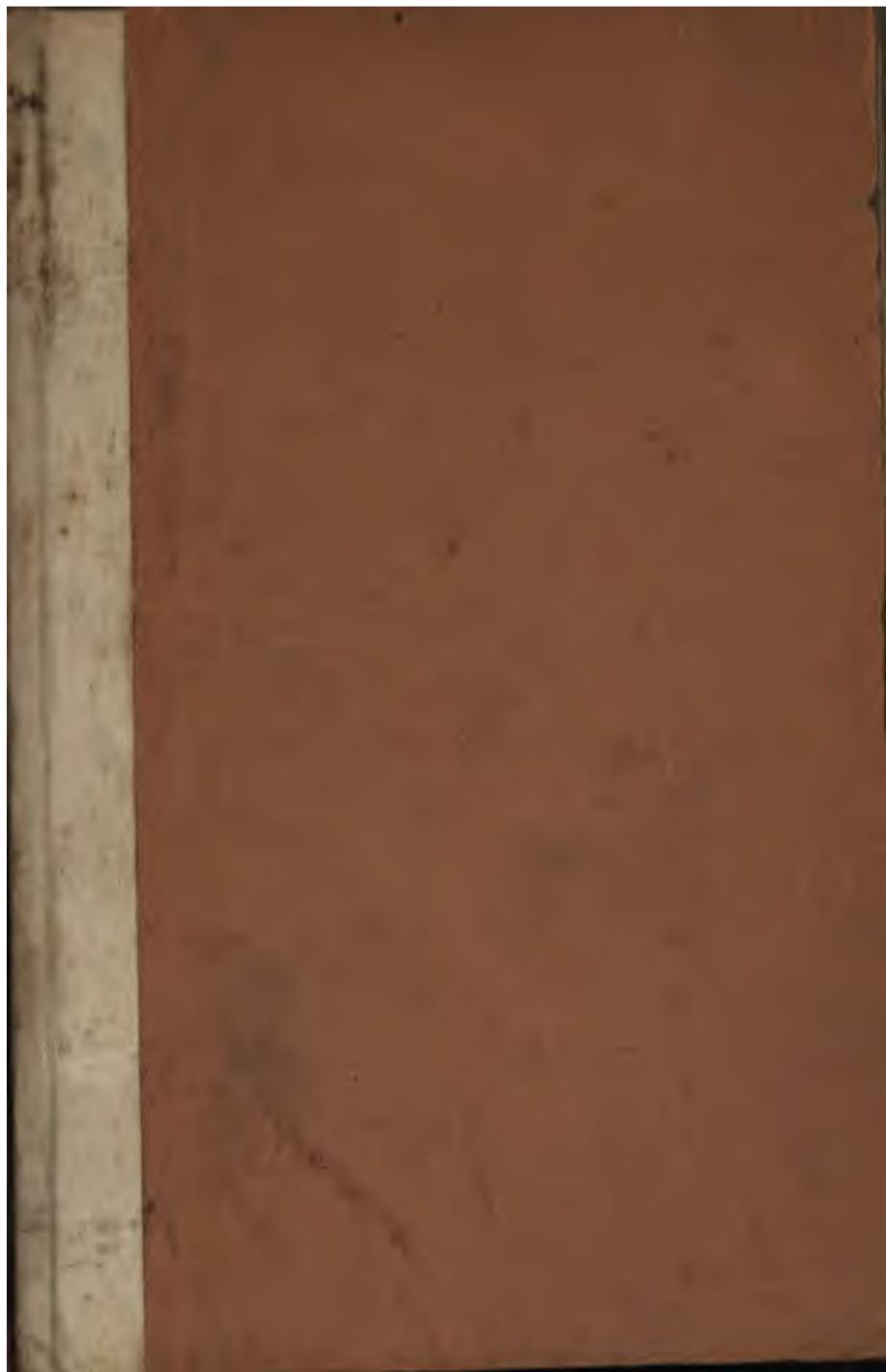
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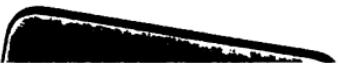
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PREFACE.

THE following is an extract from a letter published in the *Athenæum* of April 11th, 1885, signed “ H. Sutherland Edwards ” :—

“ The object with which Pérès wrote his *Comme quoi Napoléon n'a jamais existé* was the same in principle as that which Whately had before him in writing *Historic Doubts*. Both writers wished to discredit the arguments of scepticism against Christianity. But while Pérès ridiculed the views of Dupuis in his *Origine de tous les Cultes*, Whately endeavoured to show the falseness of Hume's reasoning in his *Essay on Miracles*. Whately refers constantly in foot-notes to Hume's essay and cites passages from it. Pérès makes no mention of Dupuis's book. But his intention is obvious from his very first paragraph, in which he at once disposes of Napoleon and all Napoleonic history as a solar myth. ‘Napoleon Bonaparte,’ he begins, ‘of whom so many things have been written, never even existed. He is only an allegorical

personage. He is the sun personified ; and our assertion will be proved if we show that everything that has been published about Napoleon the Great is borrowed from the great star.'

"Pérès's brief parody of Dupuis's *Origine de tous les Cultes* has never been published in English. Dupuis, on the other hand, seems to have been twice translated. One version of his work is called *Christianity : a Form of the Great Solar Myth*, the other *Was Christ a Person or the Sun? an Argument from Dupuis to show that Christianity had its Origin in Sun Worship.*"

J. B. Pérès, born in 1752, was for some years professor of physics and mathematics at the Oratorians of Lyons. Soon after the Revolution he practised at the bar, and he was, at a later period, appointed Keeper of the Public Library at Agen. Here he published, apparently in 1835, his *Comme quoi Napoléon n'a jamais existé*; a work which, in the original French, went very rapidly through eight editions, which has been translated into German, Dutch, and Italian, but which now, for the first time, appears in English.

DID NAPOLEON EVER EXIST?

Napoleon Bonaparte, of whom so many things have been written and said, did not even exist. He is an allegorical personage. He is the sun personified ; and our assertion will be proved if we show that everything that has been published about Napoleon the Great is borrowed from the great star.

Let us see, then, in a summary manner, what is told us of this wonderful man.

1. We are told—

That he was called Napoleon Bonaparte ;

That he was born in an island of the Mediterranean ;

That his mother was named Letitia ;

That he had three sisters and four brothers, of whom three were kings ;

That he had two wives, of whom one gave him a son ;

That he put an end to a great revolution ;

That he had under him sixteen marshals

of his empire, of whom twelve were in active service ;

That he triumphed in the south, and succumbed in the north ;

That, finally, after a reign of twelve years, which he had begun on arriving from the east, he disappeared in the western seas.

It remains, then, to be seen if these different particulars are borrowed from the sun, and we hope that whoever reads this writing will be convinced that they are.

In the first place, every one knows that the sun is called Apollo by the poets. Now, the difference between Apollo and Napoleon is not great, and it will appear still less if we go back to the significance of these names, or to their origin.

It is certain that the word *Apollo* signifies exterminator ; and it appears that this name was given to the sun by the Greeks, on account of the evil which it did to them before Troy, where a portion of their army perished through excessive heat, and from the contagion which resulted therefrom at the time of the outrage committed by Agamemnon upon Chryses, priest of the sun, as is seen at the beginning of Homer's *Iliad* ;

and the brilliant imagination of the Greek poets transformed the rays of the sun into fiery darts, which the irritated god hurled from all sides, and which would have exterminated everything if, to appease his anger, liberty had not been rendered to Chryseis, daughter of the sacrificer Chryses.

It was apparently at that time, and for that reason, that the sun was named Apollo. But, whatever may have been the circumstance or the cause which gave the star such a name, it is certain that it means "the exterminator."

Now, Apollo is the same word as Apoleon. They are derived from Apollo (Απολλω) or Apoleō (Απολεω), two Greek verbs which are but one, and which signify to destroy, to kill, to exterminate; so that, if the pretended hero of our century were called Apoléon he would have the same name as the sun, and would fulfil, moreover, all the signification of this name; for he is depicted to us as the greatest Exterminator of men who ever existed. But this personage is named Napoleon; and consequently there is in his name an initial letter which is not in the name of the sun. Yes, there is an addi-

tional letter and even syllable; for, according to the inscriptions everywhere in the capital, the true name of this pretended hero was Néapoléon or Néapolion. This, it is well known, can be seen on the column of the Place Vendôme.

Now, this additional syllable makes no difference. This syllable is Greek without doubt, like the rest of the name, and in Greek *nè* (*vn̄*) or *nai* (*vau*) is one of the strongest affirmations, translatable by the word “veritable,” whence it follows that Napoleon signifies Veritable Exterminator, Veritable Apollo. He is, then, veritably the sun.

But what is to be said of his other name ? What relation can the word Bonaparte have with the Star of Day ? This cannot at first be seen ; but it can at least be understood, that, as *bona parte* signifies “good part,” there is doubtless a question of something which has two parts : one good and the other bad ; of something which, besides, is connected with the sun Napoleon. Now, nothing was more directly connected with the sun than the effects of its daily revolution, and these effects are day and night,

light and darkness, the empire of good and of bad geniuses. And it is to these latter, it is to the geniuses of evil and of darkness, that people were devoted in former times by this imprecatory expression, *Abi in malam partem*; and if by *mala parte* darkness was understood there can be no doubt but that by *bona parte* light should be understood: the day in opposition to the night. Thus it cannot be doubted that this name has reference to the sun, above all when it is found in connection with Napoleon, who is the sun himself, as we have just proved.

2. Apollo, according to the Greek mythology, was born in an island of the Mediterranean (in the island of Delos). Accordingly Napoleon is represented as having been born in an island of the Mediterranean; and, by preference, Corsica was chosen, because the situation of Corsica relatively to France, where he was made to reign, was most in conformity with the situation of Delos relatively to Greece, where Apollo had his principal temples and his oracles.

Pausanias, it is true, calls Apollo an Egyptian divinity; but, to be an Egyptian divinity, it was not necessary that he should

be born in Egypt. It was sufficient that he should be there regarded as a god, and that is what Pausanias meant. He wishes us to understand that the Egyptians adored him, and that establishes one more relation between Napoleon and the sun ; for it is said that in Egypt Napoleon was looked upon as clothed with a supernatural character, as the friend of Mahomet, and that he received there a homage which approached adoration.

3. It is alleged that his mother was named Letitia, but, under the name of Letitia, which signifies joy, was meant the dawn, whose rising light spreads joy throughout all nature ; the dawn which brings forth the sun, as the poets say, by opening with her rosy fingers the gates of the east.

It is very remarkable, again, that, according to the Greek mythology, the mother of Apollo was called Leto ($\Lambda\eta\tau\omega$). But if from Leto the Romans made Latona, the mother of Apollo, it was preferred in our century to make of that word Letitia ; because *laetitia* is the substantive of the verb *laetor* or of the unused *laeteo*, which signified to inspire joy.

It is certain that this Letitia is taken, like her son, from the Greek mythology.

4. According to what is recorded of her, this son of Letitia had three sisters, and it is indubitable that these three sisters are the three Graces who, with the Muses, their companions, were the ornaments of the court of Apollo, their brother.

5. It is said that this modern Apollo had four brothers. Now these four brothers are the four seasons of the year, as we will prove. But, in the first place, let no one be alarmed at seeing the seasons represented by men rather than by women. That ought not even to appear new, for in French, of the four seasons of the year, one alone is feminine—autumn; nor, even on this point, are our grammarians agreed. But in Latin *autumnus* is not more feminine than the three other seasons, so that there is no difficulty on that point. The four brothers of Napoleon may represent the four seasons of the year; and what follows will prove that they represent them in reality.

Of the four brothers of Napoleon, three, it is said, were kings; and these three kings are Spring, which reigns over flowers; Summer, which reigns over harvests; and Autumn, which reigns over the fruit. And

as these three seasons derive everything from the powerful influence of the sun, we are told that the three brothers of Napoleon derived their royalty from him and only reigned through him. And when it is added that of the four brothers of Napoleon there was one who was not a king, that is because, of the four seasons of the year, there is one which reigns over nothing : that is to say, Winter.

But if in order to weaken our parallel it should be objected that winter possesses its domain in the sad *principality* of the frosts and snows which in this unhappy season whiten the land, our answer will be quite ready : that is just what is indicated by the vain and ridiculous *principality* with which one of Napoleon's brothers is said to have been invested after the downfall of all his family, the *principality* attached to the village of Canino, in preference to any other, because Canino comes from *cani*, which signifies the white hairs of frosty old age, and which suggests winter ; for in the eyes of the poets the forests which crown our hill-sides are their hair, and when winter *covers them* with his frosts they are the

white hair of failing nature in the old age of the year. “*Cum gelidus crescit canis in montibus humor.*”

So that the pretended Prince of Canino is only Winter personified; Winter which begins when nothing more remains of the three fine seasons and when the sun is at the greatest distance from the countries invaded by the impetuous *children of the North*; the name given by the poets to the winds which, coming from these countries, discolour our lands and cover them with an odious whiteness; which furnished the subject of the fabulous invasion of France by the northern nations, who are said to have caused the disappearance of a flag of different colours with which she was adorned, to substitute for it a white flag which covered it entirely after the banishment of the fabulous Napoleon. But it would be useless to repeat that this is but an emblem of the frosts which the winds of the north bring to us during the winter in place of the agreeable colours which the sun maintained in these countries before, through his decline, he became separated from us; in all of which it is easy to see the analogy with the ingenious

fables which have been imagined in our century.

According to the same fables, Napoleon had two wives; and in like manner two were attributed to the Sun. These two wives of the Sun were the Moon and the Earth, the Moon, according to the Greeks (so Plutarch attests), and the Earth, according to the Egyptians; with this very remarkable difference, that by one (that is to say the Moon) the Sun had no posterity, while by the other he had a sun, *an only son*; namely, the little Horus, son of Osiris and Isis, that is to say of the Sun and the Earth, as may be seen in the *History of Heaven* (vol. i. p. 61). It is an Egyptian allegory in which the little Horus, born of the Earth and fertilised by the Sun, represents the fruits of agriculture; and the birth of the pretended son of Napoleon was fixed precisely on the 20th of March, at the spring equinox, because it is in the spring that the products of agriculture take their greatest development.

7. It is said that Napoleon put an end to a devastating scourge which terrorised all *France*, and which was named the hydra of

revolution. Now a hydra is a serpent, and it matters little of what kind, above all in connection with a fable. It is the serpent Python, an enormous reptile which was in Greece the object of extreme terror, which Apollo dissipated by killing the monster, this being his first exploit; and for that reason we are told that Napoleon began his reign by stifling the French revolution—as chimerical as all the rest, for it is easy to see that *revolution* is borrowed from the Latin word *revolutus*, indicative of a serpent's coils; it is the python and nothing else.

8. The celebrated warrior of the nineteenth century had, it is said, twelve marshals of his empire at the head of his armies, and four in nonactivity. Now the twelve first, as may be seen at once, are the twelve signs of the zodiac, marching under the orders of the sun Napoleon, and each commanding a division of the innumerable army of stars which is called the *heavenly host* in the Bible, and is parted into twelve portions, corresponding to the twelve signs of the zodiac. Such are the twelve marshals, and the four others are evidently the four cardinal points, which, immovable in the widest

of general motion, are well represented by the nonactivity in question.

Thus all these marshals, active as well as inactive, are purely symbolical beings with no more reality than their chief.

9. We are told that this chief of so many brilliant armies traversed gloriously the southern kingdoms ; but, after having penetrated too far north, was unable to maintain his sway. Now all this characterises perfectly the course of the sun.

The sun, as is well known, exercises sovereign dominion in the south, as the Emperor Napoleon is said to have done ; but what is very remarkable is that after the spring equinox the sun soon seeks the northern regions, and leaves the equator. After *three months' march* in this direction it meets the northern tropic, which forces it to retrace its course towards the south, following the sign of Cancer, that is to say, of the crab, a sign to which this name was given (says Macrobius) to express the retrogression of the sun in that portion of the sphere. Upon this was founded the imaginary expedition of Napoleon towards the north—towards Moscow, and the humiliating retreat by which it is

said to have been followed. Thus all that is told us of the successes and of the reverses of this strange warrior are nothing but allusions to the course of the sun.

10. Finally, and this needs no explanation, the sun rises in the east and sets, as every one knows, in the west. But the sun rises in the morning from the eastern seas to set in the western seas in the evening. It is thus that all poets describe his rising and his setting ; and that is all that we understand when we are told that Napoleon came by sea from the east (from Egypt) to reign over France, to disappear after a reign of twelve years, which are nothing but the twelve hours of the day during which the sun shines above the horizon.

“He reigned but for a day,” says the author of the *Nouvelles Messénienes*, speaking of Napoleon ; and the scene in which he describes his elevation, his decline and his fall, proves that this charming poet saw, like ourselves in Napoleon, nothing but an image of the sun. Nor is he anything else. This is proved by his name, by the name of his mother, by his three sisters, his four brothers, his two wives, his son, his marshals and his

exploits. This is proved by the place of his birth, by the region from which he is said to have come in entering upon his career of dominion, by the time which he employed in going through it, by the countries where he reigned, by those in which he failed, and by the region where he disappeared, pale and discrowned after his brilliant course, as the poet Casimir Delavigne has it.

It is proved, then, that the pretended hero of our country is only an allegorical personage, whose attributes are all borrowed from the sun. Consequently, Napoleon Bonaparte, of whom so many things have been said and written, did not even exist, and the error into which so many persons have fallen headforemost arises from a misunderstanding. They mistake the mythology of the nineteenth century for history.

P.S.—We might have invoked in support of our thesis a great number of royal ordinances, of which the unimpeachable dates are evidently in contradiction with the reign of the pretended Napoleon; but we have our reasons for not making use of them.

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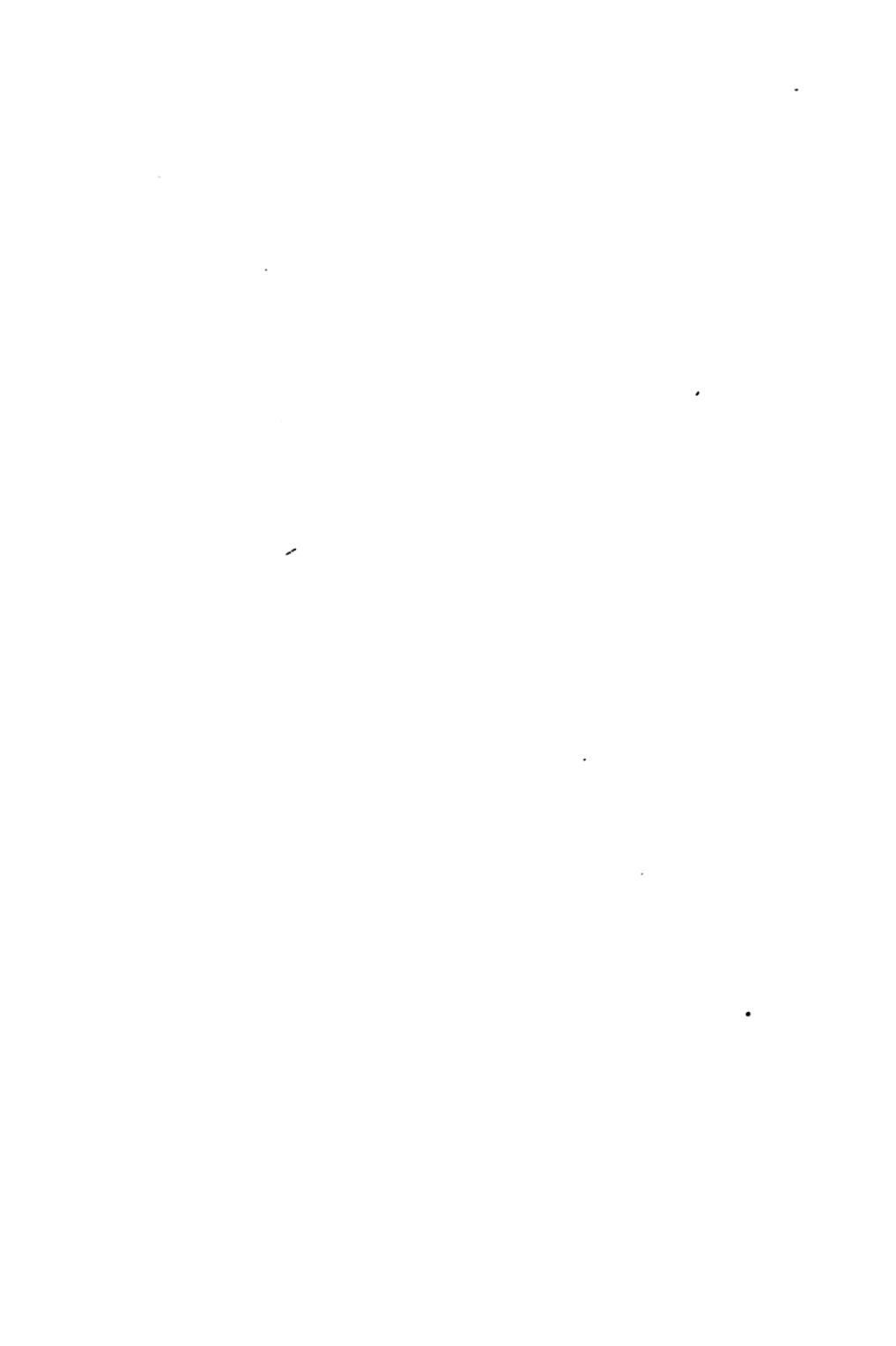


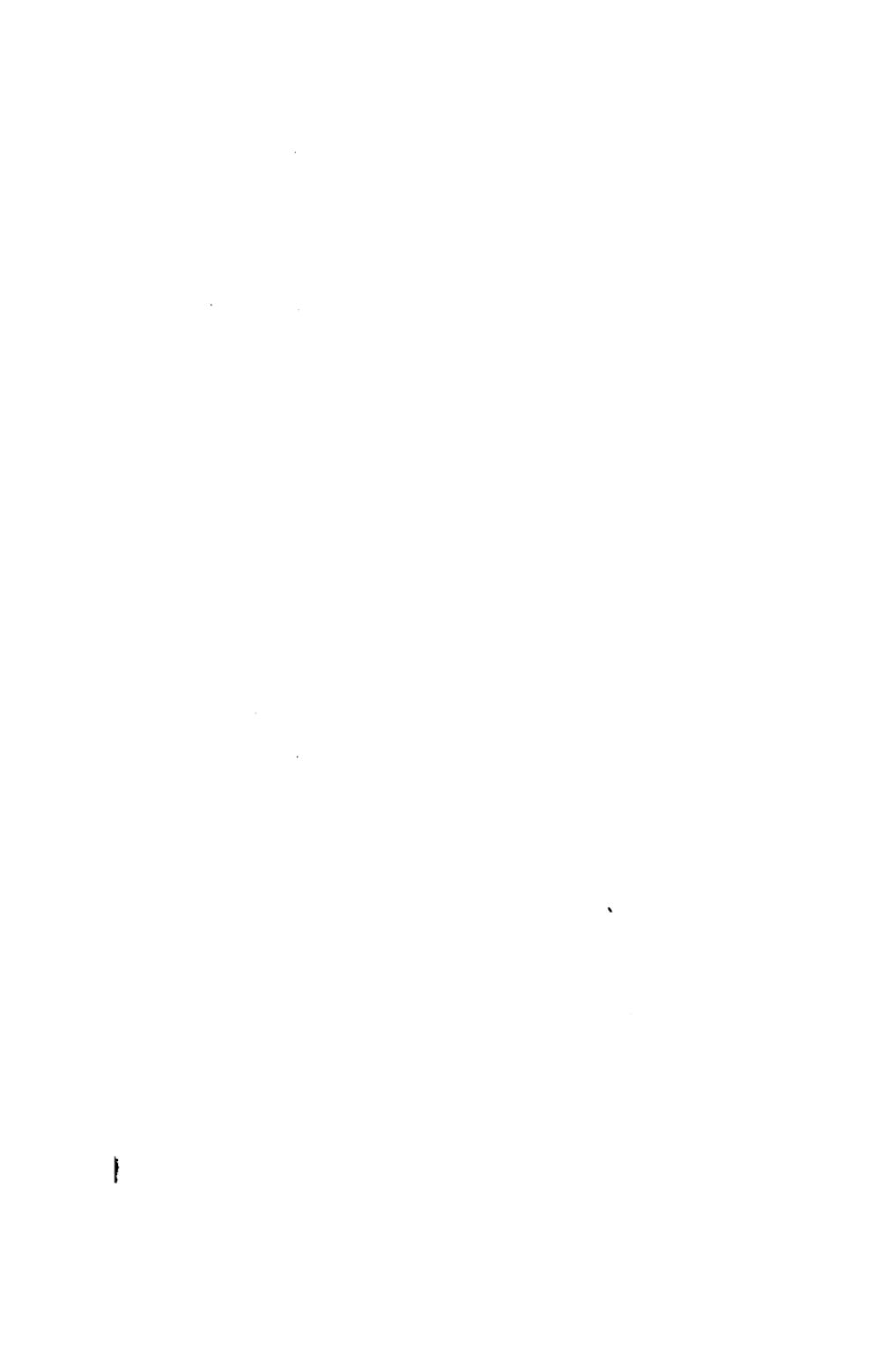


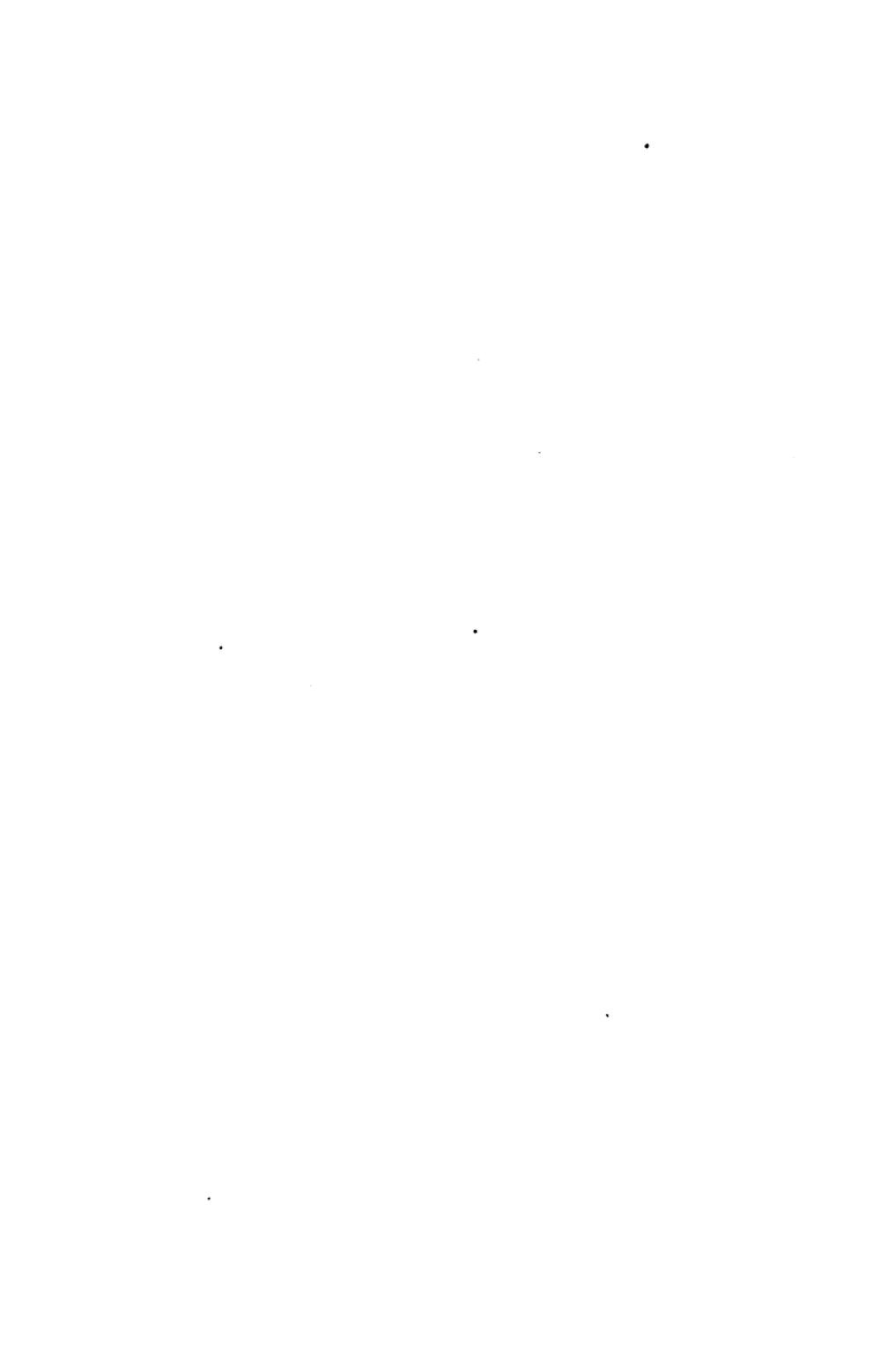


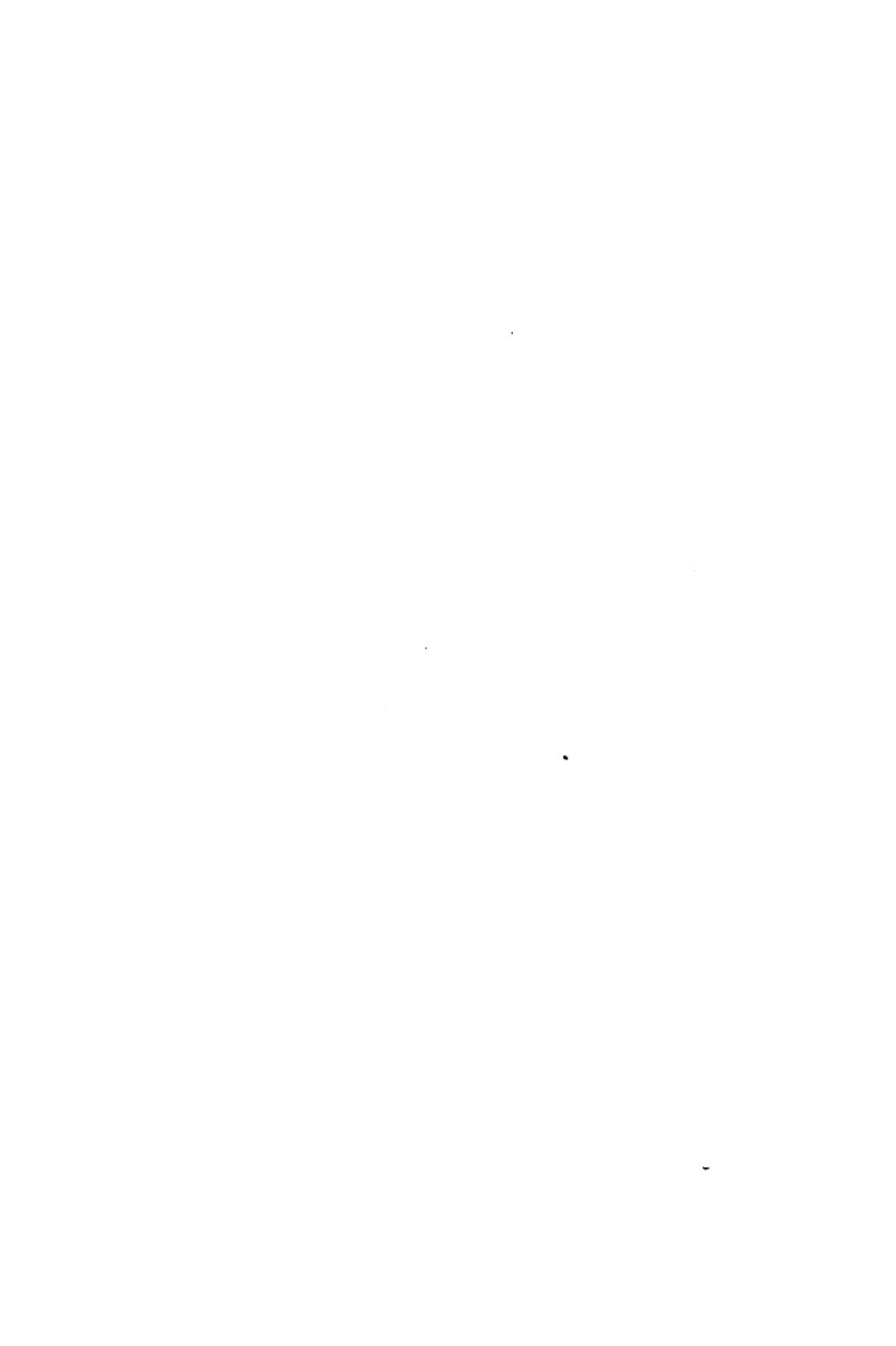






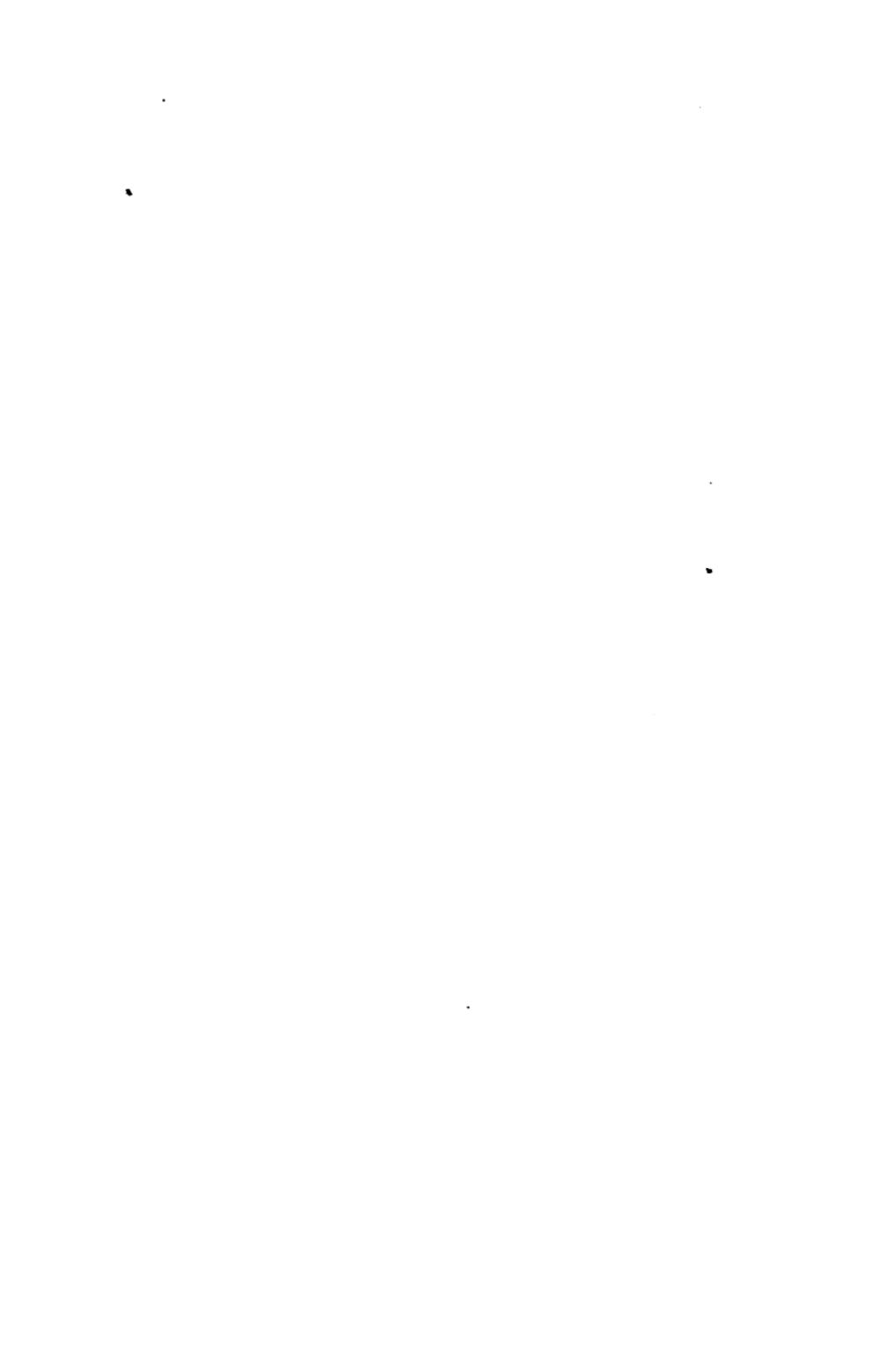




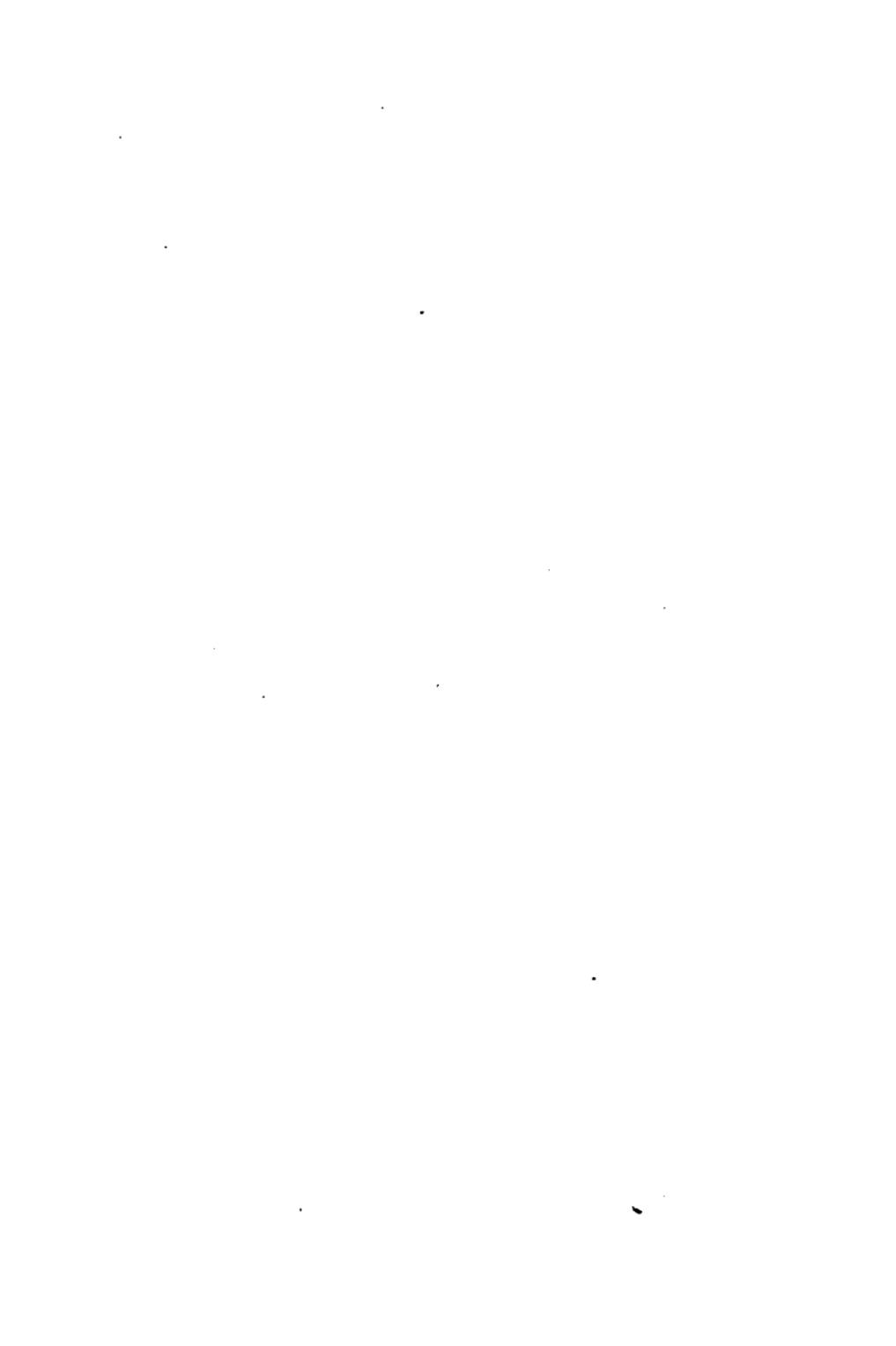












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